The Results of Mis Hollness's Letter in Parer of Recientantical Unity-The Tendency Toward Rome in the English Church-What the Pope Will Offer.

ROME, Oct. 1.—The apostolic letter Prinspeak to you before it appeared, has made an impression on all intelligent minds almost as of a new gospel. It has resounded ughout the intellectual world like a letter of St. Paul. From all regions where dwel's the ought of social and religious harmony faith has echoed back the apostolic wish of his Holiness. With an eagerness arising from long-delayed hopes, Leo XIII. has tried to ascertain what mark his appeal has made on men's souls. For this document, with which he has been busied for a whole year, is the summing up, the culminating point of a reign in which he has sown many thoughts that have a future. Open a every wave of thought of the century, walling as well as to its shouts of Joy. its despondency as well as its optimism, bold as a hunter of souls, and tender as a woman; always ready to unite, to conclinte, and to heal; s historical personage who, like all great men, wishes to leave a name in history and make humanity take one step further in the path of right and truth; Leo XIII. keeps rigidly bent over mankind to listen to the beatngs of its heart. He knows the malady of the age, and hopes to cure it. Neither sacrifices nor labor daunt his iron soul. The dalmon of Socrates breathes in him: he will not rest from is giant's toil till he lies under the cold slabs of

St. John Lateran. It is from England and the United States that Leo. XIII. has received the most marked encouragement. From Germany, where Lutheranism is gasping out its last breath, the echo from men's hearts was not so loud. The Anglican Church had not waited for this call for union to seek the points where it was in touch with Roman Catholicism. For some time highthinking minds had entered into communication with Latin theologians, having in view the clearing of the way for a closer connection. A French priest, under the pseudonym Halbus, had raised the great question of the validity of Anglican ordination. Though conclusion was that it was not valid, his language was so sympathetic, he showed the possibility of a compromise in practice so reasonable, that the high dignitaries of the Anglican Church took notice of his pacifying work. It is worthy of notice that the Catholic press and theological science gave this e-say a most flattering reception. Soon the Nunreau Moniteur of Rome published a study by Abbé Duchesne, professor of the Catholic Institute of Paris, in which that celebrated critic concluded that Anglican orders were valid. Being published by an organ of the Vatican, the article made a sensation. The heads of the Au-gilcan Church and the newspapers have looked on this work as significant and a happy omen.

The commotion has not been fruitless. I know that parleys, that exchanges of opinions, have taken place between Anglicans and Catholics. The Pope, very eager for all news concerning it had a well-informed person come to Home in coler that he might find out all that was said tione, and prepared. Startled by what he learned, and by these new currents of thought, he began broad inquiry into the manner of entering into relations with the Anglican Church. From this inquiry will come a document in the form of a special appeal to Englishmen separated

In a matter so delicate, when the slightest misunderstanding might put an end to this pre-lude to an agreement. I should not like to express an opinion, which might be a bold guess. am a mirror, not a judgment seat. I relate only; I draw no conclusions. But what I know is that the noblest minds, the most sterling characters on either side are watching the course of this episode with intense interest. It is now two centuries since any voice in any camp has been able, or has dared, to make an appeal for the reconciliation of the opposing forces. It seemed as though the religious com-monwealth, if I may use a phrase which belongs to a different order of things, had become a desert. All long contests bring with them long silences, and this long allence of Christian hearts has been a mystery, a strange fact; one of those lapses from the ideal which history shows us occur at the beginning of all great moral revolutions. Hatreds, misur derstandings, the rabies theologica, polemical writings, doctrinal differences, the divergence service, have worn an impassable gulf between the churches where Christ is worshipped This silence or this struggle has brought to our century an exhaustion of the religious element in its social organization, and the moral atrophy is one of the causes of national, political, and omic disruption. With knowledge of this wasting away of the blood of Christianity. solated cries have been uttered which we ewent away in the whirl of public opinion. and buried under the key breath of indifference To lift and rend a century's shroud there was psychology of letters calls "the representative of the surroundings." There was need of a genius who could captivate the imaginations of men, and who at the same time had delegated to him an extraordinary authority that could overcome the combination of all prejudices and the conjunction of all oppositions. That man is Lee XIII. A comprehensive intellect taking in very breath from without, a conciliating and pacifying Pontiff, open to every generous ught, to every beneficent plan, he has though that he has seen in the souls of good men the desire for unity. The crumbling away of systems, the scattering of moral forces, the need of a enewal of the ideal, the intellectual and religious soverty from which we suffer the uneasines ith which we watch the storm clouds on the horizon, have these not influenced the almost heroic will of the Vates of the sacred mount? What will be the Pope's offer to the Anglicans? The near future will reveal that. What is certain is that Leo XIII, will not demand blind ubmission or the sacrifice of the intelligence. When Catholics proclaim that the Caudine

sion before any understanding or negotiation they misinterpret the idea of Rome, they distort rather the holy ambition of Leo XIII. Read the whole history of the Pope; you will never find hopes, conciliation, pacification, those are the will find no trace. As regards the validity of Anglican orders, men of the strictest orthodoxy are of opinion that instead of settling that controverted point dogmatically, it will be possible to come to an understanding in practice without formulating s doctrinal decision. It is a question of tact, of means, and Rome is a school of government with strict political discipline, when the interests of a cause require concessions. Leo XIII. will not be more severe. As a general rule, I am confident that I can say that the Holy See will show infinite liberality so long as matters of dogma do not enter into the exchange of opinions. To stand by the Credo, and the definitions of the councils, in other matters to leave to each church its individuality, such seems to be the main point of view of his Holiness. It is the criterion which guides him in his negotiations with the East; it should be that which would guide him in the negotiations which may arise with Anglicanism. The coming appeal of the INNOMINATO.

forks are needed, and ask for absolute submis-

## THE POLITE CONDUCTOR.

Mis Manner of Complying With a Request Surprised the Man Who Made It. A man who had been walking briskly boarded a street car whose ventilators were all closed. It was a beautiful day without, and it seemed a

ity not to have any of the fresh air in the car

"Can't we have some of the ventilators or

windows open?" he said to the conductor. tie was gratified at the prompt readiness with was gratified at the prompt readiness with which the conductor compiled with this request, but a little surprised at the way in which it was done. With a slight smile and a little wave of the hand which combined said, "Will you persult me?" the conductor took the passenger's ane and proceeded to open the roof ventilators with it. The wors was quickly done. A moment later, with another little smile and a "Thank rou," the conductor returned the came. This time the passenger smited, too, and the car resists on, filled which fresh sir and cherrfulness. THE NELSON OF JAPAN.

Cartous Chapter of Japanese History Revived by Exploits of the Japanese Admirat Ito, Who Is Organizing and Achteving Victory in the Contest with China.

MILAN, Oct. 10.-Now that Japan has taken its place with startling energy in the front rank of the fighting nations of the world, by sea and by land, it is interesting to know that the naval mmander who has carried the flag of the Mikado victoriously through the most important naval battle fought since Navarino, if not indeed since Trafalgar, bears a name long agregarded with respect in the annals not of his own country only, but of Catholic Europe. Count Ito, who organized and led the Japanese fleet in the great sea fight off the Yalu River, is collateral descendant of a young Japanese noble, called by the Italian chroniclers" Manzio Ito," who was the chief personage of the very remarkable embassy sent by the Catholic converts in Japan to Europe under the guidance of the Jesuit Father, Alessandro Balignano, in 1582. The family of Ito is still a rich and powerful family in Japan, and in the family residence are preserved many curious souvenirs collected by Manzio Ito during his protracted voyage to Rome and back more than three cen turies ago, as well as some costly gifts presented o Don Manglo during his stay in Spain, and Rome.

A remarkable portrait of Don Manzio Ito painted, as the style indicates, by an artist of the Venetian school, after hanging for three centuries in the famous galleries of the Palazzo Borghese, has been transferred since the unfortunate recent dispersion of that gal-lery to the apartments in the palace now occupied by a well-known English resident of Rome It represents a youth of some eighteen years of age, of a grave, sweet, and manly cast of coun tenance, quite in keeping with the character of Don Manzio, as it has come down to us, in the contemporary accounts of this memorable mission. Of these accounts the fullest and the most interesting is that given in a small contemporary clume, beautifully printed at Rome by Zanetti in 1585, being "the first year of the Pontificate of Sixtus V." This account was written by Guido Gualtieri.

The book has now become extremely rare, One copy was recently bought in Venice at a very high price for the Royal Library at Berlin and another copy, found on the Qual Voltaire in Paris, has just been submitted to me. As the schievements of Count Ite at the end of this nineteenth century give what the French call an interest of actuality to this memorial of his ancestors, and as the mission of 1585 was not only nteresting in itself, but fraught with important consequences to Japan, I send you a lew notes upon the book and upon its theme. The Jesuit missions in Japan were taken into

that country by the Portuguese merchant adventurers after the visit made there by Mendez Pinto in 1537 and 1538. The missionaries made many converts, especially in the northern Islands. About 1580 the numbers of the Japanese Christians were estimated at 150,000, and three Daimios or Princes of Importance were conspicuous for their adherence to the Catholic faith. The most prominent of these, the Daimio or "King" (as Gualtierl calls him) of Ohmra, is said by Gualtieri to have been the first spanese of rank and authority who embraced Christianity about A. D. 1563, and this, with such fervor, not to say fanaticism, that he provoked something like a general insurrection among his people "by throwing down the temples and the idols."

Indeed, for a time the rebellious idolaters got the better of their Prince throughout a large part of his dominions, but, as Gualtieri proudly "the Lord so helped him agai attesta. rage of the devil," that he recovered all his realm within twenty years, and at the end "not Gentile por an idol was to be found therein.

Another of these Christian princes was the King " of Aemia, who was baptized and died a Christian, but when his young son succeeded the "Bondyes," or idolatrous priests stirred up great trouble against him about the upshot of which, not known or surmised when Gualtieri published his little book, I shall presently have omething more to say. The third, and so far as concerns the Jesuit mission of 1585, apparently the most influential of these Christian person ages was the King of Bougo, of whom Gualtier records that he treated the Jesuit priests with great kindness in his realm, and secured for hem access to Mescho and various other places The idea of sending a Japanese mission to Europe seems to have originated with the Jesuit Fathers and especially with Padre Valignano His expectation was, as stated by Gualtieri, that the reports brought back by the members of such a mission from Europe and especially from Rome to Japan would give a great impulse, not only to the progress of pire, but to the development of its commercia relations with Portugal, which then held the first place in the Asiatic waters among the com mercial nations of Europe. As a matter of fact the results of the mission were disastrous in the extreme alike to the progress of Catholicism in Japan and to the commercial interests of Por

tugal in that country. The persons finally selected by the Christian Dalmios for the mission to Europe were all youths. The reasons given for this by Gualtieri are that on account of the great length of time which must necessarily be consumed in reaching Europe, visiting the courts there and returning, and of the many changes of climate food, and manner of living to which the envoys must be subjected, it would never do to send out adults, whose habits and constitutions, being formed under Japanese influences, might les easily support sudden and serious alterations in their life and customs than those of persons hardly emerged from childhood. The oldest and most important of the envoys, therefore, Ito, a nephew by marriage of the King of Bongo, was a lad barely fifteen years old.

Commenting upon this circumstance Gualtieri pays a high tribute to the character and manners of the Japanese people. He says of them They avoid every occasion of rude and angry words, and it is a universal equtom in Japan nev er to talk suddenly and loudly about an important matter. They observe, not only with strangers, but between parents and children, husbands and wives, masters and servants, great courtesy and patience, and they consider angry contro versy so ill mannered that even among children they never address impudent remarks to each other, but always behave to each other with such sweetness and gravity, that even in their amusements you would think them grown up. in their food, drink, raiment, and all their housekeeping they are exceedingly neat and clean, and it cannot be denied that the native in general is of a very noble and courtsous nature and of such a fine disposition as to surpass not

only the people of India, but of Europe." This commendation bestowed upon the Japanese more than three centuries ago by s European of the nation which, in the time of Elizabeth and of Snakespeare, was in all matters of art, of literature, and of high breeding, the acknowledged "gloss of fashion and mould of form" after which all Europe modelled itself, is substantially repeated to-day by all intelligent travellers who have visited and really seen Japan at home. Of the four young Japanese nobles sent to Europe with Valignano, Gualtieri speaks in the highest terms, both as to their abilities and their conduct. All of them, he says, were " youths of excellent parts as well in virtue and devoutness as in intelligence and prudence, and of very rare modesty and honesty. This they showed throughout the whole voyage, leaving everywhere behind them much satisfaction and names in good odor."

One of the most interesting and touching parts of Gualtieri's "Narrative" is the account he gives of the great sorrow and reluctance fell by the mothers and families of these youths to part with them, and see them sail away on a voyage which must indeed have seemed to the Japanese mothers of that time like a journey into another world. Manzio Ito and his companions, says (iualtieri, "showed their devout ness at the beginning, for their mothers being widows and these youths only children, held possible that they should ever see them again in this life and could not bring themselves to et them go so long and fatiguing a voyage, never before attempted by any Japanese. the boys with incredible vehemence, importunity, and prayers entreated their mothers not to de-

prive them of so great a good as that of seeing the Pope and the Christians of Europe, and thus finally brought them to give their consent, but with such infinite regret, such tears, that one of the poor ladies fell dangerously iil." Without offence to the manes of the excellent Gualtieri or of Father Valignano it may be surmised that 'the incredible vehemence" with which these youths besought their mothers to let them undertake the great voyage proposed to them may not have been inspired solely by impulses of

piety and devotion! Like the young Lord Bateman in the ballad, these Japanese lads of 15 probably "strange countries for to see"; and indeed Gualtieri comments shrewdly enough upon this aspect of the expedition. There was a strong disposition, he says, on the part of the Princes to send these inquiring youths abroad on the suggestion of Father Valignano, "that they might observe the magnificence of the Romish Church and the splendor of Christianity, for many people in Japan disbelieve what the Jesuits said of Europe, having such a high conceit of themselves that they did not believe that any countries could be found more beautiful and great than their own, or any people of more valor and intelligence than themselves." This skepticism of the Japanese, as to the alleged inferiority of Europe, had, in fact, been a sturnbling block in the way of the missionaries, the unbelievers casting doubt upon it, in order to impugn the motives with which the missionaries had come to Japan, "If Europe be so fine, argued these disciples of doubting Thomas, why should these priests of Jesus leave it and go to sterile and disagreeable countries, and this not for any human interest of their own, but only for the profit and utility of other persons?" After the most careful preparation and pro-vision had been made on a fine Portuguese ship

for the comfort of the party, the youthful envoys finally set sail with Father Valignano and a small retinue from Nagasaki under the com-mand of Don Ignazio di Lima, Feb. 20, 1582, with a fair wind for Macao. Father Valignano, with great prudence, refused to accept any large and splendid establishment for his young envoys, not wishing to attract too much attention to them and to their errand, in those days when every ship met at sea was as likely to be a pirate as a peaceful trader, and when the long voyage from Japan to Europe had to be made by successive stages, within the reach of all sorts of potentates and peoples, and at the risk of encountering unforeseen perils on land and ses through many consecutive months. My space will not allow me to give you many details from this most interesting little book of "the moving accidents by flood and field" which befell Valignano and his companions in the China Seas, off the Straits of Sumatra, in southern India, around the Cape of Good Hope, and on the African coast before they finally reached Lisbon. They were kept in the astance for no less than nine months at Macao, which had been granted as a settlement to Portugal by the Chinese Government in 1536, with the privilege of sending a great vessel to Europe and receiving one from Europe only once a year. The Japanese mission, therefore, had to await the date fixed for the departure of the Portuguese galleon, but Valignano's noble and intelligent youths employed their time very profitably in acquiring the Latin language, makfug some progress in Italian and learning to

write after the Roman fashion,
When the time came to sail, it was decided, after some discussion, to gratify their faithful friend. Don Ignazio di Lima, by continuing their voyage with him, instead of going on board a finer Portuguese ship on which passage was offered them. They afterward saw the finger of Providence in this preference, when in the Straits of Sumatra they came upon the wreck of this finer ship and were able to rescue many of the survivors. The young envoys passed a long time, too, in southern India and at Goa. being everywhere treated by the Jesuit establishment and the Portuguese authorities with great kindness and distinction. Gualtieri gives some very interesting pages, too, to their stop-page at St. Helena, which he tells us had been stocked only nine years before with goats, sheep, chickens, and many European plants and vegetables for the benefit of a Portuguese sailo who, having committed some crime, elected to be left there as a penitent and a hermit by his comrades. The animals and plants had multipited and flourished, and the hermit having either died or been taken off the Portuguese Government had forbidden any further settlement to be made on the island, reserving it to the exclusive use of the Portuguese flag as a convenient place at which Portuguese vessels passing between Europe and the East might take aboard supplies of fowls, sheep, vegetables, and above

all of the fresh water found there in abundance. After visiting Portugal and Spain, the Japanese grimage. Rome, in the spring of 1585, just three years after they had kept the festival of Easter in Southern India. By this time Pope Gregory XIII., the great canonist, Buoncompagni, to whom the world owes the reformation of the calendar, had died, and been succeeded by the famous Savoyard Sixtus V., who governed the Church with so masterful a hand for five eventful years. Nothing was spared by this farsighted Pontiff which could impress upon the minds of the young Japanese the lessons they had been brought so far to learn. Civilities and distinctions of all kinds were lavished upon them, and they were solumnly received by the Holy Father, at a great and special consistory, attended by all the members of the Sacred College, then present in Rome. This consistory was held with the utmost possible pomp at the great College of the Jesuits, and Gualtieri gives lively picture of the intense emotion with which this great event inspired the young Japanese. now of course fast approaching the maturity of manhood. One of their number, a young noble, who had contracted a fever, was forbidden by the Pope's physicians to attend the ceremonial. but he insisted with prayers and tears upon going, and being taken with a fainting fit during the ceremonial, he would not even then consent to being removed until the Pope, touched by so much devotion, had promised that another consistery should be held after he had recovered.

Gualtieri gives the full text of discourses made by Cardinal Peretti in the name of the Pope on various occasions while the mission remained in Rome, and of the special letters addressed by the Cardinal to the King of Bougo and the Princes of Arima and Omura in behalf of his uncle, the Pope, when the envoys finally set out upon their return to the far East. They found their way back again to Japan, enriched with much experience, and laden with many gifts. But their return, instead of inaugurating, as

the Jesuit Fathers and the Portuguese statesmen had hoped and expected, a new era of growing Christianity and expanding commerce with Europe, was followed by an overwhelming outbreak of Japanese patriotism and paganism, of which of course Gualtieri never dreamed when his book was written and printed. In 1590 a flerce general persecution of the Christians broke out throughout Japan. All the missionaries were expelled, and with them all the traders and the settlements of the Portuguese, while the native Christian converts were massacred. The Dutch, taking great pains to discriminate themselves, both in matters of, religion and commerce, from the Catholic Portuguese, were allowed, as we know, to remain under very severe restrictions for many years after this, and indeed until the visit of Kaempfer, about 1660, to which and to whose accounts of it the Western world was indebted for its chief knowledge of Japan during the whole of the eighteenth century, and until the time, in July, 1853, when our American expedition, under Commodore Perry, was allowed to reach Jeddo, and the

modern period of Japanese history began. It is a rather curious circumstance that the of one Japanese family, that of Ito, should have been thus conspicuously associated in the course of three centuries, first, with the great mission by which the relations between Japan and Christendom, after reaching a point of high development and promise, were plunged back into chaos and black night, and then with the great war by which Japan is now revealing to Christendom the tremendous possi-bilities for evil as well as for good involved in the acquisition by the great empires of the far East of all the methods and machinery of modern science in their application to the purposes not only of peace but of war.

AN AMBRICAN TRAVELLER.

The Educational Provisions in the Propose

TO THE EDITOR OF THE SUK-Sir; The educa tional and charities articles of the proposed Constitution, to be voted upon at the coming election, are worthy of careful consideration be fore they are allowed to become a part of the fundamental law. These questions were fully considered before the joint committees of the Convention, and the evidence produced estab-lished conclusively that the only abuse—if it be called an abuse in the use of public fonds was in connection with quasi charitable correctional institutions. It is true that there were claims that certain

ommon schools had managed to teach sectarian doctrine at public expense, but there was little evidence in support of the allegation, and the evil was purely a local and petty affair, not warranting any interference in the fundamental law. With this understanding of the situation, and the members of all the committees were substantialagreed as to the findings, it is interest ing to read section 4 of article 9 in connection with section 14 of article 8. Section 4 says that Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught." One would suppose from reading that section that the Constitution of the State stood in the way of any use of public moneys for the support of denominational education, but let us look at section 14 of article 8, without stopping to inquire into the right of the State to expend its moneys for the "examination and inspection" of schools under religious or private control. This article says: examination and inspection." of schools under religious or private control. This article says:

Nothing in this Constitution contained shall prevent the Legislature from making such provision for the education and support or the blind, the deaf and durch and Juvenity delinquents, as to it may seem proper, or prevent any county, edy, town, or vinage from proper, or prevent any county, edy, town, or vinage from proper, or prevent any county, edy, town, or vinage from providing for the care, support, and maintenance and secular education of smatter of orphaness films, hones for use mark this rea, or correctional mattators, whether under putle or trivate currol. Psympats by our left, cities, town, and things to cularable, cheavenynary, correctional and reformatory institutions, who is a make for any minute or such institutions, who is not received and reinfed therein pursuant to rules examined by the state hoard of Charities. Such rules shall be subject to the control of the legislature by general laws.

No man familiar with the usages of this State during the pust forty years will be able to read over these provisions and point out a single important particular in which they differ from the custom, and the only effect of the two articles is to take the State Board of Regents, the State Commission in Lumary, the State Board of Charities, and the control of the Legislature and the people, and compel the discharge of duties belonging to the representatives of the people through agencies over which they have no immediate control.

It is worth while also to consider the effect of taking the State Board of Regents out of the control of the Legislature. The Board has been undergoing a change during the past few years. Among its leading appliets are Chauncey M. Depew, Charles E. Flich, and others, who are devoted to university extension and the bigher education, and the spirit of the Board was made manifest in its demand, not only that it should be placed under the protection of the Constitution, but that it should have t

Superintendent of Public Instruction. This means that the common school system, the bulwark of our institutions, is to be made secondary to that of the higher education, and although the Convention did not grant all that the Beard demanded, it gave that body a life lease of power, independent of the Legislature, and a good-natured or servile Legislature, actuated by partisan motives, may at any time surrender the choice of the State Superintendent of Public Instruction to this life tenure body.

Every dollar of money expanded in behalf of the higher education is just so much taken out

Every dollar of money expended in behalf of the higher education is just so much taken out of the common school resources of the State, or an increase in taxation for the development of a fad. No one doubts the propriety of higher education, but that is a matter belonging to the domain of individual enterprise, and not to the State, and the people should look with disfavor upon this effort to build up an educational aristocracy at the expense of the State.

JAMESTOWN, N. Y., Oct. 18, 1894.

The Sunday Law in Tennessee To the Editor of The Sun-Sir: I note in

THE SUN of Oct. 5, under the heading of " The Sunday Law in Tennessee," an account of my imprisonment and liberation. I do not doubt but your statements as to my case and the organization that defended me are just as the matter was represented to you, yet some of them are quite incorrect, and I beg permission to give an exact statement of the case.

You were quite right in saying that I am a Seventh-day Adventist. I observe the seventh day instead of Sunday; and until I began such observance I was undisturbed by any one in my walks of life. But when I began the observance of the seventh day a prejudice arose against me, and on June 8, 1893, I was arrested for working in my field on Sunday, and was tried bethe 27th of the same month. Being a poor man, I was unable to employ counsel, and the Inter-national Religious Liberty Association, a large part of whose membership are also Seventh-day Adventists, came to my rescue, and employed able counsel, who defended me in the courts The case went against me and I was fined \$10 The association, at its own expense, appealed the case to the Supreme Court of Tennessee, but all efforts for my freedom were of no avail. The decision of the lower court was affirmed May 24, 1894, the fine and total costs amounting to \$72.25, and I was thrown

n prison in Dresden, Tenn. The Religious Liberty Association was at an expense of about \$300 in the case, which was of ourse much more than the amount of my fine and costs, which I was unable and unwilling to pay. With me and with them the whole matter was a question of conscience and of religious conviction; and to have paid the fine to escape imprisonment would have been to acknowledge that I had done wrong in working upon the first day of the week, which, in allegiance to God or justice to my fellow men, I had not. To have paid my fine for exercising my God-given right to labor upon that day would be to surrender that right. If unjust enactments can take away one right they can take away all rights. We are not ready for that yet in America.

Indeed, it was in direct obedience to the ex-press command of God (to Whom I render reverent service) that I was laboring upon the first day of the week, for which I was declared guilty and thrown into prison. To me the Hible is the revelation of the Divine will. The fourth precept expressing that will says, "Remember the rept expressing that will says. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, " " but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Now, when civil authorities undertake to prevent me from laboring upon the first day of the week they attempt to make mediscown my allegiance to ficial and disobey His command to labor on that day. We ought to obey God rather than men.

Still, further, it is not because I abor on Sunday that I am persecuted; but it is to cause me to cease seventh-day observance and to rest on Sanday that all this sit is made. When I was a Sunday keeper I could have labored every day in the week, as hundreds do all around me now, and no one would have molested ins. But as soon as I began to observe the day commanded of God I was singled out as a target, and carbest efforts were made to prevent my Sunday labor.

and no one would have motested me. But as soon as I began to observe the day commanded of God I was singled out as a target, and earnest efforts were made to prevent my sunday labor. I could not yield to this demand. According to God's wabbath. And the religious denomination with which I am connected have believed for forty years that the Word of the teaches that in this country this rival and false Sabbath will be forced by law upon the people. My case is a proof and example of the Collinson of many. The efforts to enforce standay sacrediness are numberless. Many of my brethren have suffered much as a have, and to-day four of them are under arrest in Maryland, and will be brought to trial in a few days.

As neither I nor my brethren could conscientionally pay my fine, the only alternative for me as a peacenble citizen was to quietly go to prison, which i did, to serve out my sentence of \$72.25 at \$5 cours a day. I have no word of repreach for my beneathers of an willing to suffer for being against them. I am willing to suffer for cutt's aske. But in the name of freedom, in the mame of that one word of America, "liberty," I appeal to those who love their fellow mee to faithfully maintain the rights of others. Many acceptance in the standay have nobily defended my cause, and denounced the injustice done me. My case came to the attention of the American Hebrers, with kindest intentions, sont the money to the authorities at Presidan and on the lat of the present month I was released. Onto a fiber or the support of my family, which had been cared for during my imprisonment by the Religious Liberty Association. I most sin-

cerely appreciate the noble work of the American Hebreic, and those who aided it, and all the friends who have assisted me. W. B. CAPPS, Tregevant, Carroll Co., Tenn.

Cost of Living in England and America. TO THE EDITOR OF THE SUN-Sir: Your recent article under the caption, "The Cost of Living in England and the United States," has caught my eye. That Mr. Audrew Carnegie should seek to convince the workingman of the United States that he can live here upon \$5 a week better and more luxuriously than he can in Europe will surprise no one, but that THE SUN should reneat this falselood is astounding, and I am impelled to enter my protest.

I have lived both in Europe and the United

States. I have lived in Europe thirty years, kept house, and reared a family there. I have lived in the United States twenty years, have kept house, and continued to rear my family in the United States also. I have lived as a workingman and as a professional man in both countries. After living in this country ten years I returned with my family to England, intending returned with my family to England, intending to remain there, living being so much cheaper, I furnished a house there, and stayed there six months. Living I found to be at the highest fifty per cent, cheaper than in the United States. I did not stay in Europe because some of my family, having been born in America, the climate of England did not sursee with them. I flatter mixelf, then, that I can speak from experience and at first hand. I am not an American who has taken a flying trip through Europe lasting about six weeks, and who knows it all when he returns home; neither am I a callow Englishman who stays in America about a month and then writes a book telling all about it when he gets back to the old country, but I have lived and worked in both countries and have no ulterior purpose in perverting facts.

Now for a few items that so toward, making the life of the workingman of England a fairly happy one.

happy one.

The tax on whiskey is nearly six times greater
to England be canget a in England than here. In England he can get a drink of fine Irish or Scotch whiskey for from 6 to 8 cents; here rotgut is from 10 to 15 cents. In England he can get a pony of good French brandy for 6 cents; here it will cost him from 25 to 40 cents.

in England than here. In England he can get a drink of fine Irish or Scotch whiskey for from 6 to 8 cents; here rotgut is from 10 to 13 cents. In England he can get a pony of good French brandy for 6 cents; here it will cost him from 25 to 40 cents.

The tax on beer ip England is nearly twice as great, yet in England he can get a heif-pint glass, of first-class porter or ale for 2 cents, here half a glass of vite lager costs him 5 cents, and gives him Bright's disease of the kidneys in two bargain. A glass of Bass's ale in prime condition is in England 4 cents; here a glass of the same, that and some, is 10 cents. Heilshes which the British workingman loves so much for his breakfast, such as 7 armouth bloaters, kippered herrings, finnan haddles of the primest flavor, are from 2 to 4 cents. They are not the masses of brine that are put up for the American market for the British workingman, let mo tell you, is not to be imposed upon with such stuff; he knows what is good.

Then there is another item which is called for very frequently in the life of a married manthed doctor. The fee for a skilled practitioner for an accouctement. In England is one guineanbut \$5. Hore I have always paid \$25 fee, for visits in like proportion. Prescriptions for medicine from 50 to 75 per cent cheaper than here. Rent about one-half what it is here.

Nearly every decent workingman in England has for Sunday's suit one of the finest west of England broadcloth. The material alone would cost him here from \$30 to \$40. That suit will iast him for years. If a professional man can afford to pay \$40 in England for an overcoat, he will get one as good, to all appearances, as one for which he pays here \$100, and it will last three times as long. Should the British workman wish to take his family into the country for an outing, he can do so for a few shillings and enjoy himself. Here the dollars would meltaway like snow flakes. Let me say here that lies agreat mistake to suppose that the British workman when he can to the beat three proposed in

BROOKLYN, Oct. 18.

MANNERS TOWARD WOMEN.

Young Woman of Observation Declares She Prefers Camaraderie to Courtiness. "Some of my dear sisters, I see," said a young woman of observation to a reporter, "have started in on one of their perennial kicks against the decline in good manners among men. Like the generality of us, they realize a condition, but go all to pieces when it comes to a definition. Manners are not what they used to be, but they have not declined; they have only changed. Men don't walk for miles with their girls, holding their hats under their arms and writing quarrains on their shirt cuffs; but then catarrh is a deal more prevalent now than it used to be. You fellows don't wear lovely white wigs; the beautiful parting in your hair, that you have so carefully worked out with a rat-tail file, would be all spoiled; and you don't know the difference between a madrigal and a trilogy. But all the same, write it down, please, that the professional rake is not quite so common now as he was in the days of the professional courtier.

"Hut, say the kickers, men stap girls on the back, smoke in their faces, and call them old fellows nowadays. That's right, so they do; while in that tomfool time. 'the good old days, they lay at their feet and blew funny little love songs without words into flites, and carried their enslavers' pattens, and sent them 'rosy wreaths' with sentimental verses done up in blue ribbons. Well, and what of it? Ian't the girl of to-day a good fellow? Why should she object to a man's smoking in her presence when ale don't think she imperils her own precious soul or her digestion or her reputation by smoking a cligarette in his? I'm smoking a cligarette how, but you don't think you've a right to insult me for that reason, I guess. And why should a man trip daintily half a meadow ahead of me to open a gate, when I can imp over it? I mean crosswise, you know. And, what's more, the hats under their arms and writing quatrains

open a gate, when I can jump over it? I mean crosswise, you know. And, what's more, the very man before whom I gave one exhibition of 'high and lofty vaulting' asked me that even-

very man before whom I gave one exhibition of 'high and lofty vaulting' asked me that evening to marry him.

"So far as I am concerned, and I think I speak for quite a number of girls, I don't hanker after all this solicitude and courtiness about which there is so much talk of the doleful and reminiscent order. I'd a heap rather have good fellowship and be 'joily companions every one.' I keep my eyes about me, and you can take it for granted that when men treat girls as 'splendid chaps' and 'dosted good company' they're not likely to treat them as toys or appetizers.

"Manners have changed, sure enough and the change with years just as much as with places. But don't be alarmed; we girls know that there is just as much championship of and devotion to us to-day as there ever was. There may not be so much fal-lal, lace-cuff, and fine saying about the devotion, but when it comes it's as deep and reverent as any mother could wish; and the championship may not be so Watteanseque and remantic, but it's considerably more honest. About the lost courtiness there was a good deal of veneer covering a good deal of dry rot; about the comanderie of to-day there is a good deal of rough timber, but it's learn clear through.

"You fellows have got lots of that points about two, but pass me the matches, please it's my opinion that the closer we girls got to an equality of companionship with you the better it is for us. Cynthis was not half as asfe with the joily, decent boy who calls her Jack."

SALMON FISHING AT YAQUINA.

Twenty-one Pinh, Averaging 14 Pounds Each, Taken with a Hod and Reel. Mr. i., W. Moody of Portland, Or., went to Yagulus the other day, says the Oregonian, with an eight-ounce toout god, ordinary silk line, and an automatic reel. The fishermen at the bay, an automatic reel. The fishermen at the bay, who have been used to having handlines and hauling in the solution hand-over-hand, laughed at his outfit, and predicted disaster.

However, he caught twenty-one salmen, averaging fourteen pounds in weight, with his gear before the disaster came, and had more sport with each of them than would be not out of a whole best-load caught with a handline. It is automatic reel worked like a charm, and would let a fish have about 101 feet of line, and then the way he leaged and danced around that hay was a caution. That there days dehing was the greatest sport of my life," said Mr. Moody, "and I can shut my eyes now and see those fish leaping and racing. Some may suppose that the salmon did not find it as much sport as Mr. Moody did, but the 22-pound dail and he was seen an hour after playing with the outfit and making a great display of his sgilty.

Mr. Moody played out of the fish an hour and a half, and was then mare tired than the fish; so the salmon was got alongside and grabbed.

GEN. SICKLES TO THE VOLUNTEERS. The Mamorable Scene at the Presentation

TO THE EDITOR OF THE SUN-SIT: The decoraion of a badge of honor is very dear to the soldier's heart. The first emblem of this character introduced into our armies was by Gen. Philip Kearny immediately after the battle of Fair Oaks, when in general orders from beadquarters, he directed that every officer of his division should wear an inch and a half square of red fiannel on his cap, so that he could recognize those of his immediate command and see that none of them should shirk duty.

"Shoulder straps, you are marked men; your place is ever at the front."

The Victoria Cross of England, the Cross of the Legion of Honor of France, the Russian Cross of St. George, and the Iron Cross of Germany were never promier incentives to valor than was Kearny's "Red Patch," the first decoration of our Army of the Potomac.

Immediately after the death of the chivalrous Kearny at Chantilly his successor in command Gen. David R. Birney, ordered that the enlisted men should wear the badge which had originated as a mark of distinction by order of their fallen chief. Subsequently, by general orders of Major-Gen. Joseph Hooker, the various corps of the entire army were designated each by a badge of its own, so that in whatever part of the battle he was engaged the corps and division to which each soldier belonged was known by the design worn upon his cap or hat. This suggestion came from Gen. Daniel Butterfield, Gen. Hooker's chief of staff, who designed the badges

As this system was followed by the other armies of the Union, there is now no prouder emolem of service than the badges of distinction worn on Decoration Day by the veterans, which prove their claim to consideration as survivors of the grand armies that "fought it out on this line all summer" under Grant, marched from Atlanta to Pavannah, and thence to North Carolina, with Sherman, or followed the battle flag of Sheridan in the Valley of the Shenandoah and at his crowning victory of Five Forks.

Referring to the origin of our army corps badges recalls a scene at Potomac Creek, May 27, 1863, when, in compliance with the following order, the First Division of the Third Army Corps were directed to parade: armies of the Union, there is now no prouder

HEADQUARTERS FIRST DIVISION THIRD CORPS, May 26, 1863.

Timeb Cours, May 26, 1863. ;
The division will be paraded to morrow for the presentation of medals at 3 o'clock P. M. A staff officer from each brigade will report at these headquarters at 2.30 P. M. for instructions as to the ground. Every available man will be turned out, and particular aftention will be paid to dress and accounterments of the troops. The brigade band of First Brigade will be present, and report at 2 o'clock to tapt. Briscoe. Acting Assistant Adjustant-departs. The drum corps of brigades will be consolidated. By command of Major-Gen. Briney.

A. A. Adjustant-General.

present and report at 9 crock tot apt. Briscoe. A long assami Adjurant-deneral. The drum corps of brigades will be consolidated. By command of Major-Gen. Birney.

The memory of Kearny was very dear to those who had served under him, and Gen. Birney proposed to present to the most gallant and deserving of the non-commissioned officers and privates a bronze medal known as the Kearny Croes in memory of their former leader, whose battle flag, like the plume of Marshal Murat, was ever in the forefront of battle. The day was most beautiful, and the occasion caused an assemblage of nearly all the general officers and their staffs upon the parade grounds in front of Gen. Birney's headquarters. The First Division, only to members of which the medals were awarded, was drawn up in a hollow square on a meadow in the valley of Potomac Creek. The distinguished officers present occupied the centre of the square.

When the formation of the troops was perfected the brigade commanders were directed to have the roll of honor called, and the parties designated to receive the decoration stepped several paces to the front. They were quickly formed in three ranks, the representives of each regimen carrying the regimental colors, the brigade colors being placed more to the front. At the request of General Birney, the corps commander, Major-Gen. Daniel E. Sickles, made the presentation address.

When ton. Sickles rode into the square on his spirited thoroughbred horse he was a picture of perfect manhood. At that time he was in his prime, and had not yet been maimed in battle, it being then a few weeks prior to Gettysburg, where he lost his leg in defence of the Union. There were cheers for him such as only soldiers who have "been there" can give.

I have never before or since heard a speech delivered on horseback. Gen. Sickles was one of the best horsemen in the army, and I cannot forget his clear, ringing tenor voice, as, seated on his restless steed, he spoke in a tone that could be heard by all, as follows:

"Soll-Direns Your beavem

is consecrated. It is this, and because you know how to use your arms, which makes you invincible.

"On the day after the attack upon Fort Sumter, April 13, 1801, I had the honor to be accepted by my late lamented friend, Col. Vosburgh, as a volunteer in the ranks of the Seventy-first Regiment of New York militia. Like your own, my military service began with the rebellion, and, if spared so long, will end when the rebels are put down. Peace, while the rebellion breathes, is dishonor.

"Never since Casar led his legions to conquest; never since Rienzi, last of the Tribunes, fell with the last fragments of the Roman Republic not in the armies of Napoleon when Marshals rose from the ranks; never, in any army, has promotion so generally and so surely followed merit as in ours. The genius which challenges victory even from adverse fortune, will, sooner or later, find its place at the head of the column. Let your motto be 'Excelsior'—the emulation of the brave for the commendation of the good, You are the soldiers of Kearny—that electric commander, distaining death, whose word was yielded at last only to the supereme conqueror.

"These metals bear his honored name. When I

whose sword was yielded at last only to the supreme conqueror.

"These medals bear his honored name. When I add that tien, Birney is his fit successor and that you are worthy of both, I hope that nothing is left unsaid which the occasion demands. The medals will now be delivered to the commanding officers of regiments, who will decorate the men of their commands named in the order."

To those who were present upon the occasion referred to this will be a welcome reminder of old and, though perious, happy times, and to the younger generation a small chapter of the glory a soldier seeks and is proud of.

Brevet Major U. S. Volunteers.

New York, Oct. 19, 1894.

An Appeal for Charity.

To THE EDITOR OF THE SUS-Sic: Permit us through the columns of your valuable paper to appeal to the generous public to aid us in a worthy charity. Some time ago the "Norwegian Lutheran Dea-concesses Home and Hospital," at Fourth avenue and Forty sixth street, Brooklyn, N. V., was presented with an ambulance, but the institution is sadly in need of a use for it, as well as sleeping spartments for the

story brick building; the first story for a stable and the two upper stories to be used as alceping apartments for the Sisters and servants. We are obliged to build one and link the fundamented for that purpose, about one and lack the fainds needed for that purpose, about \$5,000. Therefore we appeal through you for aid. The ambulance district is an enormologue embracing all that section of the city south of Twenty-third street, which means New Utrecht, Bath Beach, and Blythebourne. We have found that one horse is unable to perform the service needed, and we will be obliged to precure another.

This hespital, notwithstanding its name, is strictly non-sectation, and knows no difference in creaking miscreaming humanity. The name indicates the duty we consider that we, as Norwegians and Laborana, owe to the examinative and country in which we live. If we share the bissalines of our adopted had, it is our to the examinative and country in which we live. If we share the bissalines of our adopted had, it is our to play to make the continuous with this view we have invariably similited patients of all hadomilites and creeds who have been too possible proof that there is nothing sectacian or exclusive about the nosquial is shown by the following table of the nationalities of the patients treated in the previous one.

ATPITY OF PATIESTS. ASSISTANCE OF PATIENTS.

pierissia ques.

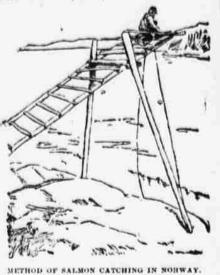
Nativity of Patients.

United States, 315. Norway, 482. Succien, 164. Iroland, 63. dermany, 65. Decimary, 482. England, 57. Italy 72. Finland, 15. Scofmar, 482. England, 57. Italy 72. Finland, 15. Scofmar, 482. England, 57. Italy 72. Finland, 10. Scofmar, 162. England, 57. Italy 72. Finland, 10. Scofmar, 162. Canoda, 6. France, 2. Rolland 27. Rimada, 17. Behowita. I China, 17. Syria.

Buring 1808 only 40 have paid in full, 230 in part, and 380 Stave best free patients. This makes it evident that our totals support sited cross from autholic ourses. While we have that under the reduce mathematic short of 28,700. We have that under the reduce mathematic place of the state of the control of the state and the manda input of the collect our dealers or resear. But if we have needed you in the past, what shall we say of the future? On several of the collect of the stagmation in all bandmess enterprises, a boost of informatic parcial are thrown out of singlify meant, toward last of the collect of the stagmatic of the st

SALMON FISHING IN NORWAY. Curious Method Employed by the Natives --

From the Pull Most Dudget. There is a very singular way of trapping salmon on the Norweglan fjords, which I have never seen practised elsewhere, and which, with an illustration, may be perhaps worth recording. Here and there, as you pass along those great, magnificent flords, which cut deep into the heart of Norway, you may sometimes see a solitary figure perched upon a sort of spidery, fragile-looking timber lookont, overhanging the fiord. A week later, or a month, as you pass again, you may see that lonely figure, his eyes always bent upon the fjord beneath him, still keeping his watch. The man is a salmon catcher; in his hands are a couple of long ropes, connected with a net in the water below him, and day after day he sits up there watching intently until he sees a salmon pass into his net. The instant this great event happens he hauls sharply upon his ropes, closes happens he hauls sharply upon his ropes, closes the mouth of the net, and then, getting into his boat, proceeds to pick up the salmon at his leisure. The salmon thus caught is sold to some botel upon the fjord, or sent with others in less to Bergen by the next steamer. The fisherman gets from 3d. to 6d. per pound for his caten—4d. is an average price—and even the hard-earned capture of three or four salmon a week, pricured at the expense of long, wrary days of watching, means a good deal to these poor peasant farmers, with whom ready money is a scarce commodity.



METHOD OF SALMON CATCHING IN NORWAY.

Sometimes the fisherman will watch two or three days on end and take not a single fish. Then may come a lucky twelve hours when two or three, perhaps even half a dozen, salmon are netted. I have known, near Vikingnæes, on the Hardanger Fjord, five weary days of watching go by without a single fish being taken; and during this time the unfortunate fisherman was aware of the exasperating fact that a lucky rival across the fjord at Thorsnoese three or four miles distant—was making fair captures day after day. For an Englishman this would, I fancy, be a rather maddening occupation. Few men in our islands would have patience for such a pastine—if pastime it can be called.

The chief requisite for this style of salmon fishing—and a very trying requisite it is—is that hour by hour, minute by minute, throughout the long day, as you sit up there upon your perch, you must keep an eye always upon one spot within the area enclosed by the nets. A part of the fjord is chosen where the bottom is not white enough, light-colored stones are thrown in to cover a small patch of ground. The essence of the fishing fishat the moment the salmon enters the net and passes over this white patch of ground, the watcher must "snot" him and instantly close the outlet. Otherwise the fish, finding the net opposing his passage, will dart back and escape by the way he came in.

The Norweglan peasant farmer is a poor man indeed, or he would not betake himself to so precarious and so monotonous a method of adding to his scanty means. Usually he has a small patch of land, a few acres only—a mere garden plot—where a little soil lies at the foot of the rocky mountains that enclose the fiord, or (where the soil is always richest upon tall hurdles. His few cows and goats are in the byres during the long winter—half starved, poor creatures!—and fed, more offen than not, upon dried boughts of the abundant birch tree. In June the little flocks and heads emerge, and are driven up to the Sacters (mountain pastures), whe

honest folk now in Europe. est, and most honest folk now in Europe, fare hard indeed, and their wants are few and scanty.

"ZIMMY" MADE ABOUT \$25,000 On His European Trip - Wheeler and Banker Also Bid Well.

Panis, Oct. 9.-It is now understood that Zimmerman, the American evellst, will return to Europe next year for another season of racing. This is somewhat at variance with what the champion has announced at different times this year, but the word comes from Florence, Italy, quits racing he probably latends to quit entirely. for he realizes, without ever having said so, that it would seem queer to any assemblage to see Zimmerman ride and not come in first at the

The season in Europe has been a flattering success for the American cyclists. Not all of those who came from America have been sucessful, but Zimmerman, Wheeler, and Banker have been uniformly first, second, and third. At the beginning of the season and well into the middle of the summer Wheeler was generally a

At the beginning of the season and well into the middle of the summer Wheeler was generally a good second, although he was occasionally beaten by Medinger, Edwards, and others. Bub when George Hanker came into form there was a very decided division of the spoils, and in nearly every race in which he and Zimmerman have competed he has followed Zimmerman reasonably close for second place.

In Italy, Hanker has held absolute supremacy, among his vanquished once being Lehr, the German champion, who obtained a special license from the Deutsches Radfahr Bund to race against professionals. It may here be remarked that Lehr intends to turn professional next year; that is, he will accept cash openly as it is offered on the prize list. Everybody familiar with the situation over here knows that Lehr intends a professional already. With the Americans out of the read, the Englishmen divide the spoils with five or six firstrate French riders. Not that there are not more than that number of really good riders in Paris and the provinces may be found classifications until there are champions for each of the distances and kinds of riding, while the mea who have come over from England and Germany, like most of those from America, are specialists in the shorter distances and on the track. Harris, who is considered to be the Kuglish champion, has not shown as well as his compatitot. Edwards, the latter siways being at least a likely guess for second place when the first was considered to be the Kuglish champion, has not shown as well as his compatitot. Edwards, the latter siways being at least a likely guess for second place when the first was considered to be the Kuglish champion, has not shown as well as his compatitot. Edwards, the latter siways being at least a likely guess for second place, when the first was considered to be the Kuglish champion, has not shown as well as his compatitot, Edwards, the latter siways being at least a likely guess for second place, and that have done nearly or quite as well. At the sharter distanc

Bound for derusalem,

ALCOHOLD STREET

From the Toronto titobe.

Hamiston, Ont., 102, 16, A strange turnout made its appearative on the force this merning. It consisted of a wagen like a prairie schaduer, thrown by two assessand a mutle, and was driven by a man apparently about 49 years of age. The outfit was somewhat dilapidated. The man halted for a white, and told his listeners that he was on his way from the full of Mexico to Jerualem on a wager for \$10,000 that he would reach the Holy City by Jone sext. To get them he must not apend a cent of his own money, and the wagen and animals he had preclased by money earned by himself. He also had to cost, his own meals, and live along. After taking up a collection the traveller went saxward. Frank the Toronte titohe.